



EPISCOPAL NEWS SERVICE

The Episcopal Church Center ■ 815 Second Avenue, New York, New York 10017
800/334-7626 800/321-2231 (NY) 212/922-5385 ■ FAX 212/557-5827 ■ TCN: EPI039

James Solheim, News Director
Jeffrey Penn, Assistant News Director

PROCESSED

SEP 27 1993

GTU LIBRARY

September 17, 1993

For Immediate Release:

CONTENTS	PAGE
■ ENS DIGEST	1
■ Episcopal Church calls off South African divestment campaign (93154)	6
■ Episcopalians join celebration over Israeli-Palestinian accord (93155)	7
■ Chinnis denies bias in appointment of church committees (93156)	9
■ As historic floodwaters recede, relief efforts flow into Midwest (93157)	10
■ At Asiamerica meeting, common concerns emerge from varieties of cultures (93158)	12
■ Parliament of World Religions stirs dreams of religious concord (93159)	14
■ Diocese of New York extends partnership with Russian Orthodox Church (93160)	19
■ NEWSBRIEFS (93161)	21

■ **NEWSFEATURES**

**Presiding bishop's statement on end of divestment
campaign against South Africa (93162)** 27

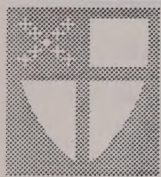
**Presiding bishop's statement on Israeli-Palestinian
accord (93163)** 28

**A statement from the Most Rev. Samir Kafity on the
Israeli-Palestinian accord (93164)** 29

**Faith and Order conference determined not to turn
back on tough issues of unity (93165)** 30

Chinnis statement on appointment policies (93166) 36

■ **REVIEWS AND RESOURCES (93167)** 38



news digest

93154D

Episcopal Church calls off South African divestment campaign

"The time for which so many millions of people have waited and prayed--and for which so many thousands have worked to see happen--is finally here," said Presiding Bishop Edmond L. Browning in joining U.S. church leaders celebrating the movement toward a new South Africa. "The dismantling of apartheid has begun and a new South Africa is being born with a transition to a democratic, nonracist, non-discriminatory form of government," he said in a September 17 statement from his office in New York.

Browning's statement came in the wake of a September 10 statement by the bishops of the Church of the Province of Southern Africa and a message from Archbishop Desmond Tutu. The presiding bishop said that the church's "long campaign of economic pressure is over. As of this day the Episcopal Church ceases its divestment policy as established by the General Convention of 1985."

Browning also announced that the church's Executive Council "has approved a plan to support a new code of investment for companies doing business in South Africa," one that will help build "a just economy for all those who have for so long been marginalized by apartheid." (Page 6)

93155D

Episcopalians join celebration over Israeli-Palestinian accord

"I was on the verge of tears the whole time," Presiding Bishop Edmond L. Browning told his staff after returning from the White House lawn where

he witnessed the historic signing of the first step towards peace between Israelis and Palestinians on September 13.

Peace in the Middle East has been at the top of the presiding bishop's agenda for many years. Browning and his wife, Patti, have visited the area several times to express solidarity with Bishop Samir Kafity of the Episcopal Church in Jerusalem and the Middle East, a Palestinian who has been deeply involved in the peace process. Browning pressed for a two-state solution that would allow Israelis and Palestinians to live side-by-side in the area, a position endorsed by the church's General Conventions.

Browning and Kafity issued statements, with Kafity expressing his conviction that the journey started with the signing of the accord will inaugurate "a new era of justice and peace in the Middle East" and "reach all of the towns and cities in the Palestinian territories." (Page 7)

93156D

Chinnis denies bias in appointments to church committees

Responding to charges that she would unfairly "stack" Episcopal Church committees with "biased" members, Pamela Chinnis, president of the House of Deputies, has issued a statement to clarify her position on her appointment policies.

In a July 17 address at the meeting of Integrity, an organization of lesbian and gay Episcopalians, Chinnis asked participants to help her identify members of the organization so that they could be considered for appointment to legislative committees of the 1994 General Convention. A spate of criticisms followed Chinnis' invitation, including a statement by the Rev. Todd Wetzel, executive director of Episcopalians United for Revelation, Renewal and Reformation. Wetzel charged that Chinnis would "cause pain to orthodox Episcopalians by stacking committees with members who are so clearly biased."

Chinnis noted that she had considered balance in geography and ideology in all her appointments, including persons representing the interests of groups as diverse as Episcopalians United and Integrity, the Episcopal Synod of America and the Episcopal Women's Caucus. "It was in that context that I assured the Integrity convention that I do not exclude openly gay and lesbian Episcopalians from consideration for appointments to interim bodies or legislative committees," she said. (Page 9)

93157D

As historic floodwaters recede, relief efforts flow into Midwest

Although the historic floodwaters of 1993 have receded in much of the Midwest, a tide of relief efforts by Episcopalians continues to assist in cleanup and rebuilding in the region. Immediately after Labor Day, the executive board of the Presiding Bishop's Fund for World Relief authorized a transfer of \$50,000 in designated funds to the Diocese of Springfield for flood victims who would not otherwise have received adequate assistance. In addition, the board approved emergency grants for \$15,000 to the Diocese of Western Kansas and to the National Council of Church's Church World Service for relief efforts.

"We have discovered anew that Presiding Bishop's Fund is the symbol and reality of our unity as Episcopalians in times of crisis," said Barry Menezes, deputy of the fund. "The tremendous outpouring of compassion from throughout the church to those whose lives have been devastated is eloquent testimony to that," he added. Menezes reported that the fund has received more than \$700,000 for flood relief, and he predicted that the response to the flood might "be on par with the response to Hurricane Andrew."

Although some volunteers have connected directly parish to parish or parish to diocese, much of the relief efforts are being coordinated through Project Ark, a pilot program of the national church's Jubilee Ministry, the Presiding Bishop's Fund for World Relief, and Province 5. To date, Project Ark has fielded more than 100 requests by Episcopalians from across the nation who wish to roll up their sleeves and assist in the rebuilding. (Page 10)

93158D

At Asiamerica meeting, common concerns emerge from varieties of cultures

For seven days in July, more than 250 participants at the 20th annual Episcopal Asiamerica Ministry (EAM) consultation from Cambodian, Chinese, Filipino, Hmong, Japanese, Korean, Laotian and Vietnamese ministries and from the Mar Thoma and Philippine Independent Churches told the stories of their encounters with the Gospel from the vantage point of differing cultures.

Despite the variety of cultural expressions among the participants, concerns that are similar to Episcopalians of all cultures--such as renewal, evangelism and youth ministry--emerged as a common language for the

meeting.

At the conclusion of the meeting, Bishop Soung Soo Simon Kim, Anglican Bishop of Korea, urged participants to offer their distinctive cultural heritages into a common vision of the church. "The sharing of relationships is to help each other. It is a mission to gather people together as one church," he said. (Page 12)

93159D

Parliament of World Religions stirs dreams of religious concord

In a week that marked the anniversary of Dr. Martin Luther King Jr.'s 1963 "I have a dream" speech and witnessed the announcement of the historic Israeli-Palestinian accord, predictions of peace and concord sprouting throughout the world's political and spiritual frontiers became a common refrain for speakers at the Parliament of World Religions (PWR) in Chicago, August 28-September 4.

Commemorating the 100th anniversary of the world's first major interfaith gathering in 1893, the parliament drew nearly 8,000 people representing the full spectrum of religious belief, from the mainline monotheistic faiths of Islam, Judaism and Christianity to the Eastern religions of Hinduism, Sikhism, Jainism, Buddhism, Shintoism and Taoism as well as more avant-garde expressions like Scientology and the neo-pagan Wicca.

Despite a long heritage of political and faith-fed rivalry and conflict, representatives of contending faiths proved--eventually--they were able to sit down together to share their stories, and reform or retire their perceptions, preconceptions and prejudices. For 250 religious leaders meeting in a special assembly during the parliament's final three days, this resolve was translated into signatures to a Declaration of a Global Ethic, a nine-page document that promulgates a set of "irrevocable, unconditional ethical norms" for the entire human community." The document asserts four cardinal principles reflected in most of the world's religious codes: a commitment to non-violence and respect for life, solidarity and economic justice, tolerance and a life of truthfulness and equal rights and partnership between men and women. (Page 14)

93160D

Diocese of New York extends partnership with Russian Orthodox Church

Attempts to link parishes and seminaries of the Episcopal Church and the Russian Orthodox Church moved into a new phase during the August visit of a delegation from the Diocese of New York to Moscow. The visit was part of a developing relationship built on the presiding bishop's official visit to the Soviet Union in 1989. A joint coordinating committee of the two churches has sponsored exchange of theologians and seminarians, visits by Russian delegations to social service agencies in the United States, and a youth group visit to Washington, D.C.

A highlight of the visit was a long audience with Patriarch Aleksy II. New York Bishop Richard Grein gave the patriarch an album of reproductions of hand-painted illustrations from rare, unpublished medieval manuscripts now in the New York Library, confiscated from the church by the Communist government in the 1930s and sold on the open market.

"Part of our Anglican identity is to be good neighbors," Grein said, "and to continue in friendly support of the Orthodox, our first ecumenical partners." (Page 19)

93154

Episcopal Church calls off South African divestment campaign

by James Solheim

"The time for which so many millions of people have waited and prayed--and for which so many thousands have worked to see happen--is finally here," said Presiding Bishop Edmond L. Browning in joining U.S. church leaders celebrating movement toward elections for a new South Africa. "The dismantling of apartheid has begun and a new South Africa is being born with a transition to a democratic, nonracist, non-discriminatory form of government," he said in the September 17 statement (see Newsfeatures section for text).

Browning's statement came in the wake of a September 10 statement by the bishops of the Church of the Province of Southern Africa and a message from Archbishop Desmond Tutu. The presiding bishop said that the church's "long campaign of economic pressure is over. As of this day the Episcopal Church ceases its divestment policy as established by the General Convention of 1985."

Browning also announced that the church's Executive Council "has approved a plan to support a new code of investment for companies doing business in South Africa," one that will help build "a just economy for all those who have for so long been marginalized by apartheid."

The American churches "were there for the long haul to see the end of one of history's great injustices and now we will be there in the building of a new society based on democracy and nondiscrimination," the statement concluded.

At its 1985 meeting, the church's General Convention expressed a "desire to demonstrate moral leadership in our society" by asking the church to "divest all holdings in companies doing business in South Africa and Namibia." The Executive Council adopted a policy in February 1986 that charged its committee on trust funds to carry out the mandate by maintaining and implementing a "no buy" list of companies and divest holdings in companies listed by the Investor Responsibility Research Center.

Over the years the committee and the church's treasurer, Ellen Cooke, have maintained the list through recommendations from the Executive Council's committee on social responsibility in investment, with advice from the Interfaith Center on Corporate Responsibility (ICCR).

Tutu thanks churches for their support

During a speech at the ICCR's 20th anniversary in 1991, Tutu told the churches represented in the divestment campaign, "We owe you an enormous debt of gratitude." He said that the high costs of exerting economic pressure on the white South African government was "a hard road to travel. But we know that sanctions have succeeded."

The Rev. Brian Grieves, the Episcopal Church's peace and justice officer, has been deeply involved in the divestment campaign. He said that the Episcopal Church "never wavered in its support of the churches in South Africa" and that it would show similar determination in helping the churches in the awesome task of rebuilding a society shattered by generations of apartheid.

Trinity Church Wall Street announced September 17 that it was instructing its investment portfolio managers to lift the seven-year ban on its investments in South Africa. "Trinity Church will continue to work closely with the Church of the Province of Southern Africa and ecumenical partners in the USA to explore the most appropriate ways to reinvest in the emerging new multi-racial society," said the Rev. Daniel Matthews, rector of Trinity.

In what may have been the largest divestment action by any single parish in the United States, Trinity's vestry voted in February 1986 to divest holdings of about \$100 million. During the divestment campaign, Trinity also poured about \$2 million into a special program for 40 indigenous church projects.

93155

Episcopalians join celebration over Israeli-Palestinian accord

by James Solheim

"I was on the verge of tears the whole time," Presiding Bishop Edmond L. Browning told his staff after returning from the White House lawn where he witnessed the historic signing of the first step towards peace between Israelis and Palestinians on September 13.

"It was such a symbolic, moving moment," Browning added in trying

to describe his emotions as he watched President Bill Clinton, Israeli Prime Minister Yitzhak Rabin and Chairman Yasir Arafat walk together out of the White House door into history. "The speeches were marvelous, filled with hope and peace, with a deep sense of history and brokenness--but also an accountability for the future," he said.

Browning said he ran into former Secretary of State James Baker with whom he had discussed U.S. Middle East policy on several occasions. The most notable encounter was when Browning met with President George Bush and Baker to oppose the move toward a military solution in the Persian Gulf crisis. The two men remembered that encounter and shared their amazement at the historic turn of events. Later Browning joined a small group of church leaders in a private conversation with Arafat.

Peace in the Middle East has been at the top of the presiding bishop's agenda for many years. Browning and his wife, Patti, have visited the area several times to express solidarity with Bishop Samir Kafity of the Episcopal Church in Jerusalem and the Middle East, a Palestinian who has been deeply involved in the peace process. Browning pressed for a two-state solution that would allow Israelis and Palestinians to live side-by-side in the area, a position endorsed by the church's General Conventions.

Browning and Kafity issued statements (see Newsfeature section), with Kafity expressing his conviction that the journey started with the signing of the accord will inaugurate "a new era of justice and peace in the Middle East" and "reach all of the towns and cities in the Palestinian territories."

A ceremony of peace

The statements by Browning and Kafity were read at an interfaith service of thanksgiving and commitment at New York's Cathedral of St. John the Divine on September 13. Muslim, Jewish and Christian leaders joined in prayers and scriptural readings. The aisles were filled with Arab and Israeli dancers and musical contributions featured opera singers, an Israeli singer and peace activist, as well as several choirs.

The high point of the service was when the Israeli and Arab dance troupes joined together into a single dance, weaving together and then encouraging the congregation to join them. Bishop Paul Reeves, Anglican observer at the United Nations, said that the "poignant moment" made it clear that "when we learn to dance together some our problems can be swept away."

Reeves, who gave the invocation at the service, called attention to "a God that is not defined by our divisions but a God who calls us to work for peace through justice." Just off an airplane from a meeting in Northern Ireland, Reeves added that the news of the Israeli-Palestinian peace accords

was greeted there with enthusiasm, and those caught in the long, violent struggles between Protestants and Roman Catholics were openly wondering if a similar breakthrough was possible for them.

93156

Chinnis denies bias in appointments to church committees

by Jeffrey Penn

Responding to charges that she would unfairly "stack" Episcopal Church committees with "biased" members, Pamela Chinnis, president of the House of Deputies, has issued a statement to clarify her position on her appointment policies.

In a mid-September statement, Chinnis acknowledged that press accounts following her address to annual convention of Integrity in July "have led some to suppose that I intend to 'stack' 1994 legislative committees with Integrity members to the exclusion of those holding other points of view. Nothing could be further from the truth..." she said (See Newsfeatures section for text of the statement).

In a July 17 address at the meeting of Integrity, an organization of lesbian and gay Episcopalians, Chinnis asked participants to help her identify members of the organization so that they could be considered for appointment to legislative committees of the 1994 General Convention.

'Stacking committees'

In a press release following the Integrity meeting, the Rev. Todd Wetzel, executive director of Episcopalians United for Revelation, Renewal and Reformation (EURRR), charged that Chinnis would "cause pain to orthodox Episcopalians by stacking committees with members who are so clearly biased."

"I sense no concern for balance, much less diversity, in President Chinnis' remarks regarding committee appointments," Wetzel added. "I hear only a concern for winning the battle. Showing a bias is understandable and appropriate for an advocacy organization such as Episcopalians United or Integrity," he said. "It is inappropriate for the President of the House of

Deputies to show such a clear bias and to act upon it."

In a letter to the *Living Church*, Bishop Francis Gray of Northern Indiana suggested that Chinnis' invitation to Integrity represented "an abuse of power which comes at a time when many people are questioning the very structure of the General Convention."

In her statement following the criticisms, Chinnis insisted that she had "widely solicited and always welcomed suggestions of qualified persons from all quarters of the church" for appointments to committees. "I have given particular attention to identifying competent people from groups which have previously been under-represented in our leadership and decision-making processes..."

Not a threat to exclude others, Chinnis said

Chinnis noted that she had considered balance in geography and ideology in all her appointments, including persons representing the interests of groups as diverse as Episcopalians United and Integrity, the Episcopal Synod of America and the Episcopal Women's Caucus. "It was in that context that I assured the Integrity convention that I do not exclude openly gay and lesbian Episcopalians from consideration for appointments to interim bodies or legislative committees," she said.

"It grieves me that some have read this invitation to broader participation as a threat to exclude other groups," Chinnis added. "I reiterate my welcome of suggestions from all constituencies within the church, and ask your prayers that we may all listen for the voice of the Spirit through the clamor of public debate."

93157

As historic floodwaters recede, relief efforts flow into Midwest

Although the historic floodwaters of 1993 have receded in much of the Midwest, a tide of relief efforts by Episcopalians continues to assist in cleanup and rebuilding in the region.

The sound of thunderstorms and the roar of raging rivers has been replaced by the steady beat of demolition and new construction--ripping off

floor insulation, gutting plaster and lathe from walls, pulling off soggy drywall and hammering new drywall into place.

Immediately after Labor Day, the executive board of the Presiding Bishop's Fund for World Relief authorized a transfer of \$50,000 in designated funds to the Diocese of Springfield for flood victims who would not otherwise have received adequate assistance. In addition, the board approved emergency grants for \$15,000 to the Diocese of Western Kansas and to the National Council of Church's Church World Service for relief efforts.

"We have discovered anew that Presiding Bishop's Fund is the symbol and reality of our unity as Episcopalians in times of crisis," said Barry Menuetz, deputy of the fund. "The tremendous outpouring of compassion from throughout the church to those whose lives have been devastated is eloquent testimony to that," he added. Menuetz reported that the fund has received more than \$700,000 for flood relief, and he predicted that the response to the flood might "be on par with the response to Hurricane Andrew."

Former strangers become friends

In small but significant numbers, flood relief volunteers from Episcopal churches across the country have begun to fan out along the Mississippi and Missouri rivers, helping others in need.

Although some volunteers have connected directly parish to parish or parish to diocese, much of the relief efforts are being coordinated through Project Ark, a pilot program of the national church's Jubilee Ministry, the Presiding Bishop's Fund for World Relief, and Province 5. To date, Project Ark has fielded more than 100 requests by Episcopalians from across the nation who wish to roll up their sleeves and assist in the rebuilding.

The burdensome work quickly made neighbors and friends of former strangers. "People have made some real relationships," said Gay Bryant of Alton, Illinois, who is director for youth work in the Diocese of Springfield and is currently coordinating relief efforts in the area.

Bryant has placed hosts of volunteers where the work is needed: one person flew from Goleta, California, to work in the area; a priest from Gates Mills, Ohio, drove a carload of youth to help. Priests and lay persons from Connecticut, Kentucky, Chicago and Massachusetts streamed onto the flood plains with ingenuity and elbow grease.

One volunteer, Anne Evans of Franklin Tennessee, is a vivid representative of many Episcopalians who saw a need and responded. Evans drove six hours to reach Alton, Illinois, pulling a trailer filled with donated baby clothes and a pocketful of financial contributions. With her rector's wife, two teenagers and a 24-year-old graduate student, she joined workers for

two days in nearby Elsah, Illinois, a small town inundated by floodwaters.

Pitching out water-soaked trunks and collectibles from a couple's basement, the group cleaned and then sprayed all surfaces with a mixture of water and bleach. "It was some of the grossest work I've ever done," Evans said. "It was like unbuilding a house, except much harder because of all the gook and smell. We tore out drywall, taking it down to the frame."

Vast work still ahead

"What we did felt like a drop in the bucket," said Norm Smith from the Diocese of Michigan who took a group to work on relief projects in the Mississippi River flood plain in the Diocese of Quincy. Smith's comment is a poignant reminder of the vast work ahead.

Some flooded areas are just beginning to organize to accept volunteers. In other places, federal regulations are complicating relief efforts. According to law, homeowners may not begin damage repairs until a full assessment is completed by personnel of the Federal Emergency Management Agency (FEMA).

Viewing scores of homes still underwater in Warsaw, Illinois, Smith noted that the work will be for the long term. He spoke of hopes for fresh volunteers and completing the work. Most of all, Smith expressed the longing for the water to recede completely. As he spoke, a new thunderstorm poured rains on the saturated ground.

--based on a report by Sarah Moore, a freelance writer and Jubilee intern serving relief efforts for Project Ark.

93158

At Asiamerica meeting, common concerns emerge from varieties of cultures

More than 250 Episcopalians of Asian heritage gathered in San Francisco for seven days in July and experienced something of a Pentecost experience.

Participants at the 20th annual Episcopal Asiamerica Ministry (EAM) consultation from Cambodian, Chinese, Filipino, Hmong, Japanese, Korean, Laotian and Vietnamese ministries and from the Mar Thoma and Philippine

Independent Churches told the stories of their encounters with the Gospel from the vantage point of differing cultures.

Despite the variety of cultural expressions among the participants, concerns that are similar to Episcopalians of all cultures--such as renewal, evangelism and youth ministry--emerged as a common language for the meeting.

'Much work to be done'

The consultation provided ample opportunities for sharing the journeys Asian people have taken as refugees, immigrants and as native born. Presiding Bishop Edmond L. Browning told participants that their stories were of a "similar spiritual journey in tune with God in the Bible of the Jewish people."

In one small group session, Gretchen Jong reported that the Chinese participants discussed the need to go beyond "thinking Chinese" in bringing people into the church. Duc Nguyen of the Southeast Asian Ministry said that after 20 years of being ministered to, his people are looking forward to having their own candidates for ordination. This same concern was expressed by Filipino and Cambodian ministries, which led Browning to acknowledge that there is "much work to be done in the ordination process."

The Rev. Jonathan Won, who serves a Korean ministry in Los Angeles, insisted that Asian immigrants do not wish to lose their identity and want to maintain their own culture. However, he described a generation gap among Koreans, with a tendency by youth to be more accommodating to Anglo culture.

In another testimony, DaVy Waldron who participates in a Cambodian ministry located in Tacoma, Washington, expressed frustration that ethnic communities were often bereft of ethnic leaders. In her parish, attendance has begun to decline because there is no full-time priest. "We need a leader, a spiritual leader who oversees the community," she said.

Browning said that his experience as a priest in Okinawa and bishop in Hawaii had helped him to appreciate the needs of multi-ethnic ministry, such as EAM.

At the conclusion of the meeting, Bishop Soung Soo Simon Kim, Anglican Bishop of Korea, urged participants to offer their distinctive cultural heritages into a common vision of the church. "The sharing of relationships is to help each other. It is a mission to gather people together as one church," he said.

--based on a report by Lydio Lo, a member of St. Clare's Episcopal Church in Pleasanton, California

93159

Parliament of World Religions stirs dreams of religious concord

by David Skidmore

In a week that marked the anniversary of Dr. Martin Luther King Jr.'s 1963 "I have a dream" speech and witnessed the announcement of the historic Israeli-Palestinian accord, predictions of peace and concord sprouting throughout the world's political and spiritual frontiers became a common refrain for speakers at the Parliament of World Religions (PWR) in Chicago, August 28-September 4.

Commemorating the 100th anniversary of the world's first major interfaith gathering in 1893, the parliament drew nearly 8,000 people representing the full spectrum of religious belief, from the mainline monotheistic faiths of Islam, Judaism and Christianity--to the Eastern religions of Hinduism, Sikhism, Jainism, Buddhism, Shintoism and Taoism as well as more avant-garde expressions like Scientology and the neo-pagan Wicca.

His Holiness the Dalai Lama, in his keynote address at the closing plenary in Grant Park, said that religion has a special role in fostering "mutual respect, mutual understanding" between the world's peoples and cultures. Noting that material success has failed to curtail corruption, injustice, exploitation and violence in the world, it is time that humanity made spiritual development a first priority, said the 58-year-old spiritual leader of the Tibetan people and recipient of the 1989 Nobel Peace Prize.

What unites the world's religions?

Aware that religion "sometimes becomes the source of conflict," the Dalai Lama said that nevertheless all religions can work together "in the spirit of pluralism and the spirit of harmony." Through teaching compassion, forgiveness, tolerance and contentment, all the world's major religions have an opportunity to rectify a battery of social ills, including sexual abuse, desecration of the environment, and economic justice.

The Dalai Lama's call for harmony and peace resounded in the remarks of other speakers as well. "The fundamental truth of the manifestations of God is peace. This underlies all religions, all justice," said Dr. Wilma Ellis, administrator general of Ba'hai International Community. "The divine purpose is that we should be in unity, concord and agreement, and should love one another."

On a similar note, Dr. Leon Finney, pastor of Christ Apostolic Church in Chicago, urged the parliament participants to "lay aside all elements that would divide us and pick up those ideas, feelings and beliefs that would unite us." Predicting the parliament would be the catalyst for ending hunger and injustice and for cultivating world peace, Finney said the time has arrived for humanity to unite "without regard for color, creed or gender."

Potholes on the road to Nirvana

This paean to peace kept the waters fairly calm through most of the parliament's 11 plenary sessions and scores of workshops, seminars, lectures and artistic projects. However, by the parliament's third day it became obvious that the road to Nirvana was lined with potholes. The first to upset the pluralistic applecart was the Greek Orthodox Diocese of Chicago which pulled out of the parliament in protest over the participation of neo-pagan groups. In a communiqué released that day, the Orthodox Christian host committee was apparently most concerned with the Wiccan religion, an earth religion centered around the practice of witchcraft, and more particularly with the Fellowship of Isis, whose high priestess shared in the opening plenary blessings.

The second break in the karma came the following day when Indian Hindus disrupted a plenary session that showcased the plight of the world's displaced peoples. The program "Voices of the Dispossessed" featured 17 speakers from lands that have become familiar datelines for civil strife and minority repression--Haiti, Liberia, India, South Africa, Guatemala, Ethiopia and Tibet--and from one often overlooked: the United States. Objecting to uncomplimentary pictures of Indian government policies being painted by Muslim and Sikh speakers from the states of Kashmir and Punjab, several Hindus attempted to shout down the speakers, even resorting to rushing to the podium to press their points more personally. The disruption resulted in the expulsion of some protesters and forced the cancellation of several of the remaining speakers. Warning "that disruption will not be tolerated," a PWR official told the participants "if you can't listen we will ask you to leave."

One other defection marred the parliament, that of the Jewish Anti-Defamation League of B'nai B'rith which dropped out in protest of Nation of Islam's Minister Louis Farrakhan's participation. Farrakhan "continues to espouse and promote anti-Semitic notions of Jewish domination and control" asserted the league in a letter to the PWR council. Farrakhan, who spoke on the challenges facing the African American family, defended his position at a press conference, maintaining that he was open to dialogue, and did in fact communicate with Jewish rabbis, but that "the secular Jewish community has a

different view than the rabbis."

Declaration of Global Ethic adopted

Despite their baggage of political and faith-fed rivalry and conflict, representatives of contending faiths proved--eventually--they were able to sit down together to share their stories, and reform or retire their misperceptions, preconceptions and prejudices. For 250 religious leaders meeting in a special assembly during the parliament's final three days, this resolve was translated into signatures to a Declaration of a Global Ethic, a nine-page document that promulgates a set of "irrevocable, unconditional ethical norms" for the entire human community." The document, which relies heavily on the insights of Roman Catholic theologian Hans Küng, asserts four cardinal principles reflected in most of the world's religious codes: a commitment to non-violence and respect for life, solidarity and economic justice, tolerance and a life of truthfulness and equal rights and partnership between men and women.

The document, signed by virtually all of the assembly including its sole Anglican member, the Rev. Marcus Braybrooke, a priest and interfaith representative of the Church of England, was developed from input from over 100 scholars of various faiths over a four-month period. Intended by the trustees to be a definitive, conclusive statement--open for discussion but not amendment, the declaration sparked considerable debate and skepticism from the assembly members. Only when the trustees agreed to tack on the proviso that it is "an initial declaration toward a global ethic" did the assembly agree to sign.

"It is a first step," said Dr. David Ramage, chair of the PWR board of trustees. "We hope that it will have authority in its own way to make it possible for us to continue our path in ways that will help and serve the world in its purpose and stop the cycle of religion being a factor in so much conflict."

Though among the signatories, Braybrooke said he had reservations about the declaration's dictatorial language and the pessimistic tone of its preamble which began with the statement "The world is in agony." He also felt the declaration's broad condemnation of "sexual immorality" invited fundamentalist interpretations incompatible with Anglican views.

The need for followup efforts was stressed by all the principle speakers, including the Dalai Lama, who observed in his address at the closing plenary that the implementation of ideas is much more challenging than their creation. He urged the parliament members to nurture a sense of responsibility toward putting the ethic into practice. "In spite of obstacles and difficulties," he said "our determination must be very firm."

Parliament Executive Director Daniel Gomez-Ibanez in an interview after the parliament said the council is considering forming a committee to look into the establishment of an ongoing interfaith body to continue the dialogue initiated at the parliament. The biggest hurdle will be funding: the council's \$2 million budget will likely be depleted by the parliament expenses, said Gomez-Ibanez, meaning any additional programs will require an extensive fundraising campaign.

Regarding the declaration, Gomez-Ibanez said it could prove to have the symbolic strength of the recent Israeli-Palestinian accord, serving as "an icon for collaboration" for the world's political, cultural and spiritual institutions. Like the Dalai Lama, he said, it will require a practical vision for its application "otherwise it will just disappear and gather dust like so many other declarations."

East eclipses West

The participation by the Dalai Lama and the preponderance of religious leaders from Eastern traditions underscored the progress and change of fortunes realized over the 100 years of interfaith relations. Unlike the 1893 parliament--which served to introduce eastern religions to the Western world--the current parliament was not weighted towards Christianity. While delegates from most mainline denominations attended, including the Roman Catholic, Lutheran, Presbyterian, United Methodist and the United Church of Christ, they were eclipsed in numbers by the representatives of the Eastern religions and Eastern derivative sects and societies. In the hallways and meeting halls, white and saffron robes of Hindus and Buddhists, iridescent colored saris of Hindu women, white turbans of Sikhs, and the muted tones of Islamic women's chadors were more in evidence than the clericals and business suits of Westerners. And of those in Western suit and tie, as many were Muslim as were Christian.

Among the Christian delegations present, the Anglican communion was one of the smallest. While represented among the 25 presidents of the PWR council and 50-member board of trustees, Anglicans had a relatively modest role in the proceedings. Of the nearly 700 addresses, seminars, lectures and panels offered, only three featured an Anglican perspective: Dean James Morton's talk on the interfaith program at New York's Cathedral of St. John the Divine; a workshop on an international interfaith center at Oxford University conducted by the Rev. Marcus Braybrooke, chair of the World Congress of Faiths; and a talk on theosophical contributions to Christian liturgical expression by Geddes MacGregor, an Anglican priest and former dean of the University of Southern California's Graduate School of Religion.

Except for Morton's talk, the Episcopal Church's participation was low-key. Chicago's Bishop Frank Griswold was among the 50 religious leaders sitting on the dais at the opening plenary, but he was not one of the 18 invited to give an invocation or blessing. The Episcopal Church's associate ecumenical officer, the Rev. Dr. Christopher Agnew, attended as an observer but not as a direct participant. To have adopted a higher profile, particularly through signing the Declaration of a Global Ethic, could have compromised the church's position in longstanding interfaith dialogues in which it is currently engaged, said Agnew.

If there was any weakness in the offerings of talks and performances, it was that there was too much. For some experienced interfaith workers, the cultural cornucopia undercut the chief intent of the parliament which was to "promote understanding and cooperation among religious communities and institutions." Describing the gathering as "more like a religious fair than a religious conference," Braybrooke said that he "found the sheer size quite bewildering," and the high profile given neo-pagan groups "somewhat unhelpful."

The one high-profile role for the Episcopal Church actually occurred outside the parliament's main arena at the Palmer House Hilton Hotel when 130 religious leaders from the Chicago metropolitan area gathered at St. James Episcopal Cathedral to discuss the formation of an interreligious organization that would encourage dialogue among the city's various faith traditions, and foster cooperation on addressing community concerns like racism, sexism, poverty and violence. Exhibiting a more optimistic view than that of their international counterparts, the Chicago assembly signed, after a relatively rancor-free discussion, a "Commitment to Interreligious Dialogue and Cooperation" that pledges the signatories to "building toward a more peaceful, interdependent and interactive metropolitan community."

--David Skidmore is communications officer for the Diocese of Chicago.

93160

Diocese of New York extends partnership with Russian Orthodox Church

Attempts to link parishes and seminaries of the Episcopal Church and the Russian Orthodox Church moved into a new phase during the August visit of a delegation from the Diocese of New York to Moscow.

The visit was part of a developing relationship built on the presiding bishop's official visit to the Soviet Union in 1989. A joint coordinating committee of the two churches has sponsored exchange of theologians and seminarians, visits by Russian delegations to social service agencies in the United States, and a youth group visit to Washington, D.C.

The two churches have a long relationship, stretching back to hospitality offered to Russians from Alaska when they came down into California. The Episcopal Church has offered its assistance to the Russian Church as it seeks to rebuild following the collapse of Communism. Hundreds of buildings have been returned to the church and it is attempting to reestablish social service and educational ministries forbidden under Communism.

Last year in Moscow bishops of the two churches initiated a "parishes in partnership" program. All Saints Church in Pasadena, California, is pairing with a parish in Moscow and Bishop Richard Grein of New York explored several possibilities during his visit--not only parish exchanges but other exchange programs, theological conferences and equipment for hospitals.

A highlight of the visit was a long audience with Patriarch Aleksey II. Grein gave the patriarch an album of reproductions of hand-painted illustrations from rare, unpublished medieval manuscripts now in the New York Library, confiscated from the church by the Communist government in the 1930s and sold on the open market.

The patriarch gave Grein a large jewelled medallion worn by Orthodox bishops. "Please accept this as an outward sign of the long friendship and respect, as well as the growing bonds between our two churches," the patriarch said. "I want you to wear this in public so that all may see that the relationship exists and that our churches are working together."

"Part of our Anglican identity is to be good neighbors," Grein said, "and to continue in friendly support of the Orthodox, our first ecumenical partners."

Grein was accompanied by Canon John Backus, rector of Church of the

Good Shepherd in New York City, and Canon Prof. J. Robert Wright of General Theological Seminary, both members of the diocesan committee on relations with the Russian Orthodox Church.



news briefs

93161

Clinton emphasizes role of faith at prayer breakfast

"The fact that we have freedom of religion doesn't mean we need to try to have freedom from religion," President Bill Clinton recently told 250 leaders and government officials at an interfaith prayer breakfast that included Protestant, Evangelical, Orthodox, Roman Catholic and Jewish clergy. "It doesn't mean that those of us who have faith shouldn't frankly admit that we are animated by that faith, that we try to live by it and it does affect what we feel, what we think and what we do," Clinton said. At the same time, he cautioned that Americans must be certain that they approach the juncture between religion and politics "with a certain amount of humility, that we be careful when we say that because we seek to know and do God's will, God is on our side, and therefore against our opponent."

Lutherans reject ordained order of deacons

After a five-year study of ministry, the Evangelical Lutheran Church in America (ELCA) Churchwide Assembly approved a new category of "diaconal ministers" but rejected a proposal from its task force that they be ordained. The deacons would be "called by this church to a public ministry that exemplifies the servant life, equips and motivates others to live it. "While some diaconal ministers might work within the church, others would hold secular jobs, representing the ministry of the church in their work and service. Resistance to ordaining the diaconal ministers centered on a fear of detracting from the ministry of all lay persons and creating a hierarchy of ministry in the church. The ELCA's Bishop Herbert Chilstrom announced to the assembly that he would not seek re-election when his term as head of the church expires in 1995.

Women's History Project explores Caribbean heritage

"We have in the Episcopal Church in this part of the country and elsewhere a remarkable opportunity to see different traditions from different parts of the Anglican Communion coming together," said Dr. Donald Girardi of Brooklyn College to a group of 50 Episcopal Women's History Project (EWHP) members, guests and panelists at the end of the June EWHP meeting in Brooklyn, New York. The group gathered to hear the stories of five women of Caribbean heritage relating their Anglican/Episcopal roots and their experiences in the Episcopal Church of the United States. EWHP President Eleanor Smith said that the intent of the meeting was to "celebrate the lives of women, who have used their talents to serve God and their church in rich and diverse ways."

Scottish bishop resigns over women's ordination issue

Bishop George Sessford of the Scottish Episcopal Church recently announced that he will resign his position saying that "since the issue of the ordination of women priests demands my active continuing opposition, I feel I am no longer able to lead as I should." Sessford was the only one of Scotland's seven Episcopal bishops to vote against the ordination of women in a recent meeting of the General Synod. "This has been an extremely painful decision but my chief concern is that this diocese which I so dearly love should not be diminished because of its bishop's principles," he said. The first women priests in the Scottish Episcopal Church could be ordained within the next 18 months.

Anglican leader apologizes to aboriginal peoples

Archbishop Michael Peers, primate of the Anglican Church of Canada, apologized recently to aboriginal Anglicans for the "pain and hurt" they experienced in church-run schools. "I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering," Peers told nearly 150 native people who had gathered for the Anglican Church of Canada's second National Native Convocation. "I accept and I confess before God and you, our failures in the residential schools," Peers said. "We failed you. We failed ourselves. We failed God. I am sorry, more than I can say, that we were part of a system which took you and your children from home and family...that we tried to remake you in our image...that in our schools so many were abused, physically, sexually, culturally and emotionally."

Youth Conference held in Brazil

With the challenge to accept the "holy folly of God" in order to think, plan and work for transformation in "a world that has lost its compass" former World Council of Churches General Secretary Emilio Castro addressed the 500 young Christians assembled for the Ecumenical Global Gathering of Youth and Students (EEGYS) July 17-27 in Mendes, Brazil. Professor Chung Hyun Kyung, Asian feminist liberation theologian and keynote speaker, named "a spirituality which makes people choose life" as the only way forward into the 21st century. "We are an endangered species, living in dangerous times. This spirituality is the spirituality of the Exodus, of Eco-feminism, and of Asian religions and culture," she said. The gathering drew young people from 81 countries and every continent.

WCC leader meets with South African leaders

During a recent tour of seven cities in South Africa, World Council of Churches (WCC) General Secretary Konrad Raiser said that he was profoundly disturbed by the senseless violence taking place there and that the security forces were, for most people, a source of fear and mistrust that needed restraint and restructuring. At the close of his visit, which was organized by the South African Council of Churches (SACC), Raiser pledged increased commitment by the WCC to the establishment of a free and just democracy in South Africa through voter education and support of the Ecumenical Monitoring Program. Raiser discussed the present state of South Africa with representatives of a wide variety of political opinions including Nelson Mandela, President of the African National Congress; Pik Botha, Acting State President; Mangosuthu Buthelezi, President of the Inkatha Freedom Party; Constand Viljoan, leader of the Volkefront General; Archbishops Desmond Tutu and George Daniels and the Rev. Frank Chikane of the SACC.

Virginia priest found guilty of violating ordination vows

A jury of five priests returned a unanimous verdict of guilty on August 30 in the ecclesiastical trial of the Rev. B. Bruce Newell on a charge of violating his ordination vows by ministering the word of God in an improper and misleading manner. The recommendation will go to Bishop Cabell Tennis of Delaware who has been appointed by the standing committee of the Diocese of Virginia to pronounce sentence. The charges stem from accusations by several women that Newell took advantage of his pastoral relationship with them while he was an assistant at The Falls Church in Falls Church, Virginia, in 1987 and 1988. Newell, a priest of the Episcopal Diocese of Virginia who lives and works in Ambridge, Pennsylvania, had also been charged with

committing other acts in violation of his ordination vows, including acts of immorality, and conduct unbecoming a member of the clergy, charges to which he pleaded guilty. Newell will have 30 days after he receives formal notice of these decisions in which to appeal to a provincial court of review.

African church called to further the cause of peace

The most important task for the African church today is "to further the cause of peace in our continent," said José Chipenda, General Secretary of the All Africa Conference of Churches in his welcoming address at a symposium addressing the theme "The role of religious leaders in peacemaking and social change in Africa." Peace and reconciliation are needed to stop the flood of refugees and provide young people with opportunities for building a future together, Chipenda said. More than 60 delegates from the church and academic communities of eastern and southern Africa attended the symposium in Nyeri, Kenya, July 18-23. Delegates concluded that the failure of political leaders left the church as the only hope for social change in Africa.

UN indigenous group reviews declaration

The United Nations Working Group on Indigenous Populations (UNWGIP) ended its annual session in Geneva with an announcement that it would present a draft declaration on indigenous rights to the Sub-Commission on Prevention of Discrimination and Protection of Minorities. Marilia Schüller, executive of the World Council of Churches Program to Combat Racism, said that some indigenous people think the proposed declaration is not strong enough on self-determination and that they will probably write a declaration of their own. Schüller said the foremost concern of UNWGIP was "that the declaration on the rights of indigenous peoples should be accompanied to the U.N. forums beyond this working group by a recognizable indigenous presence or delegation."

Anglo-Catholics renew commitment to tradition

Nearly 400 participants gathered for an Affirming Catholicism conference to celebrate their Anglo-Catholic heritage and to share a vision for the future at the University of York, September 1-5. The Rev. Jeffrey John told the conference participants that they must "find self respect as Anglicans" and escape the age-old neurosis of "are we the real thing?" John affirmed the decision to ordain women as priests as a move that distinguished the group as Anglican rather than Roman Catholic or Orthodox. Affirming Catholicism is a group of Anglo-Catholic clergy and laity, formed in 1990, that has supported the ordination of women to the priesthood.

Sudanese bishop flogged

Episcopal bishop Peter El-Birish of Sudan received 80 lashes after being found guilty and sentenced by a Muslim court on a charge of adultery. The bishop, who was tried in an Omdurman court on July 12, denies the charge. "It was very embarrassing for the bishop, and it is important to emphasize that the adultery charge is not proven," said Diana Witts of the Church Missionary Society UK. "This is one incident among many of harassment of Christians in Sudan."

President of RCAR releases statement on Tiller shooting

"Blockading clinics to deny women access to a wide variety of healthy care; intimidating, stalking and harassing health care providers and their patients; destroying clinics; and shooting doctors are violent acts of terrorism," said the Rev. Katherine Hancock Ragsdale, an Episcopal deacon and president of the Religious Coalition for Abortion Rights (RCAR), in a statement released on August 20th on the shooting of Dr. George Tiller in Wichita, Kansas. "To invoke the name of God in support of such terrorism is blasphemy." The statement also asserted that "the vast majority of religious Americans are pro-choice. They may disagree about when, if ever, abortion is a morally appropriate choice, but they agree that each woman should and must make that choice for herself in consultation with her God, her conscience, her religious advisors, and her family." Tiller was shot on the evening of August 19 when he was leaving his clinic. He underwent surgery and returned to work the next day.

People

The Rev. Thaddeus A. Bennett, who is nationally known for his work in AIDS ministry, has been hired as program coordinator for a pilot project linking ministry networks in the 18 western dioceses of Province 8. "We see this job as a facilitator, a catalyst, a connector," said Suffragan Bishop Chester Talton of Los Angeles, who heads the committee that will support Bennett's work. "We are operating from this fundamental truth: Ministry happens at the local level," Bennett said. "Our long term goal is to look toward General Convention in 1997 and be able to offer the church a successful model for ministry programs at the provincial--instead of national--level."

The Rev. Canon Michael P. Hamilton, senior canon of Washington National Cathedral, retired on August 31. Hamilton, 66, is an author and activist in the

area of international peace initiatives, and an organizer of forums and conferences on ethical, scientific, social and political issues. He has been an active canon longer than any canon in the history of the Cathedral. In June, Bishop Ronald Haines of Washington, National Cathedral Dean Nathan Baxter and the Cathedral Foundation named Hamilton canon emeritus in honor of his service and ministry.

Mrs. Gay Totten has been named communications officer for the Diocese of Indianapolis. Totten, a communicant at St. Peter's Church in Lebanon, Indiana, has been editor of the Purdue University alumni magazine for the past 15 years. A key aspect of Totten's work will be acting as a bridge with local media during the 1994 General Convention in Indianapolis.

Patrick N. Getlein is the new managing editor of the *Virginia Episcopalian*. Getlein was director of publications and media at Christchurch School, a diocesan school in Christchurch, Virginia. He is a 1989 graduate of Hampden-Sydney College in Virginia, and is a native of New Haven, Connecticut.

The Rt. Rev. John William Hind has been appointed bishop of the Diocese of Gibraltar in Europe of the Church of England. Hind, presently the bishop of Horsham, has worked with a number of ecumenical bodies, including the working group which led to the Meissen statement between the Church of England and the German Lutheran Churches. "The changing shape of Europe presents the churches with fundamental challenges to their witness and ministry," said Archbishop of Canterbury George Carey. "Bishop John Hind has the experience, knowledge and personal abilities to make the most of them."

The Rt. Rev. Jeffrey W. Rowthorn, suffragan bishop of the Diocese of Connecticut, has been appointed bishop-in-charge of the Convocation of American Churches in Europe by Presiding Bishop Edmond L. Browning. During the six-year appointment, which begins January 1, 1994, Rowthorn will have responsibility for the congregations of the Episcopal Church of the U.S.A. that are currently located in Italy, Germany, Belgium, France and Switzerland. Rowthorn will serve directly under the presiding bishop. Rowthorn, a native of Wales who is now a U.S. citizen, has served as suffragan bishop for the Diocese of Connecticut since 1987. Before his election as bishop, he taught at Yale Divinity School and Berkeley Divinity School at Yale.



news features

93162

Presiding bishop's statement on end of divestment campaign against South Africa

The time for which so many millions of people have waited and prayed and for which so many thousands have worked to see happen is finally here. The dismantling of apartheid has begun in earnest. A new South Africa is being born with a transition to a democratic, non-racist, non-discriminatory form of government.

Thanks be to God who gives us the victory through our Lord Jesus Christ!

As we celebrate this time of transition, I am thrilled to announce, following the September 10 action of the South African bishops and a statement from Archbishop Desmond Tutu, that our long campaign of economic pressure is over. As of this day the Episcopal Church ceases its divestment policy as established by the General Convention of 1985.

I have enormous admiration for our sisters and brothers in South Africa who have witnessed to the love of God in their long struggle against apartheid. And I want to commend those institutions of our own Church who supported our friends in South Africa by staying the course on divestment in the face of considerable opposition. No one today seriously doubts the effectiveness of the sanctions campaign.

The building of a new South Africa is full of promise and hope. It is also a challenge which will require the efforts of many good people. So as we end our divestment campaign, I am also pleased to announce that the Episcopal Church's Executive Council has approved a plan to support a new code of investment for companies doing business in South Africa. This code, developed by partners in South Africa, provide principles for companies to use in the building of a just economy for all those who have for so long been

marginalized by apartheid.

So we move to a new phase in support of our partners in South Africa who prepare now for their first genuine democratic election. We were there for the long haul to see the end of one of history's great injustices. And now we will be there in the building of a new society based on democracy and nondiscrimination.

I hope you will join me and the Executive Council in rejoicing in this new day and commit, with us, to the new challenges ahead.

Edmond L. Browning
Presiding bishop and primate
September 17, 1993

93163

Presiding bishop's statement on Israeli-Palestinian peace accord

"This is the day the Lord has made. Let us rejoice and be glad in it."

The joy I felt in seeing the historic signing of peace between Israel and the Palestinians goes beyond words. My whole being was lifted up and my hope for the future is renewed.

That was such a great moment. The people from the land that gave birth to the three great religions of Islam, Judaism and Christianity have decided they can make peace. They have decided they can live together. That is a moment to celebrate.

This pact for peace, while only a first step, and yet a gigantic one, is a resounding affirmation of the highest values that the three great religions of the region share in common. It is as it should be. The values of love, hope, peace and justice now have a chance to triumph over hatred, suspicion, racism and violence.

Arabs and Jews, and Muslims and Christians from the Middle East who take this bold step today, serve as an inspiration to the whole human race. Let those engaged in acts of violence everywhere take note. Let those who fight and commit atrocities because of differences over religion, ethnicity or ideology be chastened by the nobleness of spirit we see emerging from the

cradle of our three faith groups.

I extend my utmost congratulations to all those who have served the cause of peace and brought about this new day, especially to Prime Minister Rabin and Chairman Arafat. May we all join hands together in celebration and continue the journey to be one human family, reconciled and made whole.

The Most Rev. Edmond L. Browning
Presiding bishop and primate
September 13, 1993

93164

A statement from the Most Rev. Samir Kafity on the Israeli-Palestinian accord

From the mother city of Christian faith and the city sacred to our sister religions, Judaism and Islam, we send you the greeting of peace. Tonight we celebrate, both Palestinian and Israeli, together with the multitude of people who care for peace and justice, the inauguration of the journey of peace.

This journey, starting today from Jericho and Gaza, will undoubtedly reach all of the towns and cities in the Palestinian territories. Together with our neighbors, Israel, Jordan, Syria and Lebanon, we look forward to a new era of justice and peace in the Middle East.

It is perhaps providential that this multi-faith prayer is being offered in the Cathedral of St. John the Divine in the United States of America, echoing the many services and prayers for justice and peace offered in its sister Cathedral of St. George the Martyr in Jerusalem. We shall continue to pray here in St. George's Cathedral with our Muslim and Jewish sisters and brothers for God's blessing on this journey of peace: a prayer that all the people of this region might live in the perfect image of God.

We thank you for standing with us, for strengthening and sustaining us in this journey which our two great Episcopal Churches have supported together. We are delighted that my brother, the Most Reverend Edmond L.

Browning, himself a dedicated peacemaker, is sharing our message with you at this historic service.

"Blessed are the peacemakers, for they shall be called the children of God."

**The Most Rev. Samir Kafity
President bishop of the Episcopal Church in Jerusalem
and the Middle East**

93165

Faith and Order conference determined not to turn back on tough issues of unity

by James Solheim

Is the movement for church unity running out of steam? Have the discussions become so academic that they are losing any practical implications? Why is it taking so long to take the obvious next step, mutual recognition of baptism?

Those were a few of the questions on the minds of the 200 official delegates from Anglican, Orthodox, Protestant and Roman Catholic churches to the Fifth World Conference on Faith and Order as they prepared to wrestle with the realities of a radically altered world--and some serious doubts about the commitment of the churches to the quest for church unity.

Gathering August 3-15 in Santiago de Compostela, a city that for almost a thousand years has been a destination of pilgrims to the tomb of St. James the Apostle, some of the best theological minds of the ecumenical movement celebrated the advances since the last Faith and Order meeting 30 years ago but were shaken by predictions that the movement for church unity was losing its way.

Growing disillusionment

"It is within the context of a world in turmoil and a fragile ecumenical movement, lacking direction, that we must consider the task of this conference," Dr. Mary Tanner, general secretary of the Church of England's

Council for Christian Unity and moderator of the Faith and Order Commission of the WCC, warned in her opening address. While the full participation by Roman Catholics and the sharp increases in representation by women and Third World theologians "gives a greater wholeness to our gathering," there is "growing disillusionment" with "official ecumenism in the ecumenical movement," she said.

Eight regional consultations prior to the conference uncovered specific examples of the disillusionment. Among the issues cited were competitive evangelism and anguish at the decision of Anglicans to ordain women to the priesthood and episcopate. She said it was "unnerving" that some were saying that "the search for visible unity itself is misplaced and unattainable."

"Whatever we say must speak to the realities of our world and the realities of this ecumenical scene," Tanner said, ending her address, asking a question that would haunt the 10-day meeting: "Do our churches really want unity and if so are they prepared to take costly steps towards koinonia in faith, life and witness?"

The conference's closing statement addressed the "concern for the waning commitments to Christian unity" with a determination that there was "no turning back" from the goal of visible unity or "engagement in the struggles of the world." Those who came to Spain looking for a clear blueprint for unity left the meeting empty-handed and, in some cases, frustrated and impatient.

Voices of impatience

Much of the tension at the conference stemmed from a growing impatience among those who were convinced that the Faith and Order movement was ready for a major breakthrough, perhaps recognition of baptism or agreement on the Nicene Creed. Veterans of the movement, on the other hand, argued that the pilgrimage is a long one that takes time. They urged patience.

Yet some persistent voices of impatience emerged during the dozens of speeches, sermons and those voices infused the plenary and small group discussions. Third World theologians especially were critical at the academic tone of the proceedings. An African interrupted one plenary, yelling that the discussion made no sense when his people were dying. His cry of anguish hung frozen in the air and the discussion moved on without a response.

Anglican Archbishop Desmond Tutu of Cape Town addressed the growing concerns of many that the search for church unity must be tied to justice issues. "We have no option but to work and pray that we might all be one--and yet there seems to be a universal inertia in the ecumenical movement.

There are conversations, discussions and plans galore but hardly anywhere has anything of much significance actually happened. There have been near betrothals and engagements but hardly any nuptials, least of all consummations," he said. "It has seemed that toes have been dipped in the water and then the courage or the will to take the plunge into the stream has failed."

Speaking from his South African context, Tutu added that "there can be no question at all that a united church is a far more effective agent for justice and peace against oppression and injustice. It may be that we will find our most meaningful unity as we strive together for justice and peace." Tutu contended that true progress may come "as Christians face together the daunting problems in their locality."

Prof. Elizabeth Templeton of Scotland, who spoke at the 1988 Lambeth Conference and the 1990 House of Bishops meeting, used a more charming style of impatience. She urged participants to look for signs of God in common life. "If Faith and Order has a contribution to make to the life of the world, it is by articulating how this common life is not accident or mere human construct, but gift and invitation," she said. She added, however, that she had detected a "malaise" among some people who had devoted their lives to ecumenical communication, fostering doubts that the Faith and Order movement could "deliver the goods" even for the church, let alone for common life.

A loss of vision?

The Rev. Rena Karefa-Smart, a parish priest and ecumenical officer for the Episcopal Diocese of Washington (DC), was much more blunt. She told delegates that the ecumenical movement had gone astray by "losing the vision of radical change" that marked its beginnings nearly 50 years ago. She said that the conference theme, "Towards Koinonia in Faith, Life and Witness," actually "convicts us of missing the mark." She said that the ecumenical movement had "wandered away from the goal of union--koinonia now."

A former staff member of the WCC and its Programme to Combat Racism, Karefa-Smart said that the reluctance of the churches to deal honestly and openly with issues such as racism and power and the ordination of women is leading to "widespread apathy and disappointment" with the ecumenical movement" among those who are looking for more tangible results in church life. She called for a "re-visioning the ecumenical task."

Karefa-Smart was reacting, in part, to a prepared greeting from Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America that claimed that the ecumenical movement had lost its original

vision and was caught in an "ideological vortex." He singled out the Programme to Combat Racism as an example of "unprecedented activism" by the WCC in response to people caught in the "radical changes in the political and economic life of the world."

"For the moment we continue to rend Christ's robe with theological and ethical liberalism, ill-considered ordinations, heretofore unknown to the policy of the church, with scandals, both financial and sexual, with persistent discussions over the recognition of avowedly homosexual communities--all of which impede the way towards a genuinely new future," Iakovos scolded.

Orthodox critical of direction

Iakovos was not alone in expressing his discomfort with the direction of the Faith and Order movement. Other Orthodox leaders may have been more subtle during their addresses or while participating in the four small groups which were charged to produce a final document.

The tensions spilled out during the closing plenary and threatened to derail the attempt to adopt the final message. Greek Orthodox Archbishop Stylianos of Australia, delegate of the Ecumenical Patriarch and chair of the Orthodox delegation, read a protest statement. He said that the Orthodox were "deeply offended, if not wounded, by the way some speakers expressed their views" during the conference.

"While most of us tried to speak at least in a polite way, in order to avoid offending sisters and brothers of other traditions, some of the speakers allowed themselves to present their views as if they were the new prophets of the Christian era who were entitled to put all of us aside as if we were the betrayers of the Christian mandate," Stylianos charged.

The Orthodox were openly frustrated by those who persistently chide them for what they perceive as resistance to any move towards sharing the Eucharist or considering the ordination of women.

Different understandings of the church

Archbishop Aram Keshishian, the Armenian Orthodox primate of Lebanon who is moderator of the WCC Central Committee, was less strident but also critical of what he described as the "secularistic trends within the ecumenical movement." Such a trend towards activism could lead to "self-isolation" and the danger of Faith and Order as a movement becoming "self-centered and self-contented."

Keshishian admitted that "after so many years of enormous and arduous work, the absence of a major breakthrough may lead the churches to impatience, disappointment and stagnation" that could "overshadow the vertical

dimension of the ecumenical movement and marginalize the question of unity." He and others find hope, however, in the progress of dialogues among churches on the local level.

After generations of discussion there is still no common conception of unity because "we have a different understanding of the church," Keshishian observed. "The pivotal question is not, therefore, what is the nature of the unity we seek, but what is the nature of the church. Clearly, our ecclesiological perceptions condition our vision of unity." Putting his finger on the source of frustration for many participants, he said that unity is a goal for some and a given reality for others.

While the landmark Baptism, Eucharist and Ministry (BEM) document adopted at Lima in 1982 "remains the most widely circulated and seriously treated ecumenical document in the ecumenical history," Keshishian is convinced that BEM is "an invitation and urgent call addressed to the churches for mutual recognition. The churches should realize that the BEM process presents a decisive turning point in the history of the ecumenical movement and is a real test of their seriousness about the ecumenical movement in general and the question of unity in particular."

The Rev. Prof. J. Robert Wright of New York's General Theological Seminary, who with Dr. Julia Gatta of Connecticut represented the Episcopal Church at the conference, is convinced that the decisions of a conference don't penetrate very far "unless you ask for a response at the highest level. What's missing is a reception process that has teeth in it--like the BEM process," he said in an interview.

A new ecumenical reality

During the conference a tall, gaunt German theologian moved quietly among delegates, greeting old friends and making new ones. In what may have been the most eagerly awaited address to the conference on the future of the Faith and Order movement, WCC General Secretary Konrad Raiser said that the churches of Europe and North America that formed the WCC in 1948 "have been gripped by deep uncertainty and spiritual paralysis." As a result many of them have retreated back into their tradition.

"Church unity for them means above all preserving continuity with their roots, holding the community together and resisting the forces of disintegration," Raiser said. While adhering to the goals of visible unity, they hesitate to take steps that "would lead to a real ecumenical breakthrough."

Raiser contended that "a new ecumenical reality has developed in the midst of and between the churches in the past 25 years, and this is now seeking to express itself and demanding insistently to be recognized." He said

that only a new approach will break the stalemate in the quest for visible unity, one that reaches out to different Christian cultures, especially the Pentecostals and Evangelicals.

The WCC itself was formed by two movements--Faith and Order and Life and Work--that joined forces in 1948 and the creative tension between the two has been evident ever since. Many veteran observers of the ecumenical movement are convinced that the WCC at this time in its history is divided between two agendas that don't talk with each other.

Raiser must harmonize those who cling to a relatively narrow agenda for Faith and Order with those who are insisting that the new Justice, Peace and Integrity of Creation emphasis developed a few years ago at a major conference in Seoul be given priority.

A small group of theologians eager to reconcile the two elements met last February in Denmark and issued a 17-page report that explored what they called "the cleft between ecumenical forces committed to visible church unity and those focused on witness, service and moral struggle."

No funerals for Faith and Order

Father Jean Tillard, the irascible French Roman Catholic theologian who is vice-moderator of the Faith and Order Commission, told of meeting a friend at the Santiago airport before the conference. The friend suggested that it was quite courageous for Tillard to attend the funeral of the Faith and Order movement.

In an article in the English Roman Catholic magazine, *The Tablet*, Tillard said the conference turned out to be "a healthy stage on the long ecumenical pilgrimage, not a funeral." He said that he told his friend that "Faith and Order is still alive, communion is still the final goal."

Tillard said that "it is now clear that the walls created by harsh historical conflict or polemical confessional struggles are no longer walls of hatred or religious detestation." He contended that the climate now allows "frank and profound discussion of the most difficult issues," citing the universal primacy of the Pope as a good example.

Dr. Lewis Mudge of the Presbyterian Church's San Francisco Seminary agreed with Tillard's argument that unity will come in degrees and steps. Mudge and others are convinced that the first step must be a formal, mutual recognition of baptism. Some even expressed surprise that the possibility did not emerge among the proposals at Santiago. "We are just about there," Mudge said.

While admitting that the reports from the four sections are bland, Mudge said that they are important because they define the "theological

atmosphere of a given time."

Anglicans have helped define that climate by "contributing an Anglican spirit that constantly strives for a middle way of reconciliation in ecumenical discussions," said Wright. And they have something invested in the Faith and Order movement "because we were the moving force behind its formation around the turn of the century." He counted 30 Anglicans at Santiago.

As delegates headed for the airport, briefcases groaning with reports and speeches, they basked in new friendships and a deeper sense of how long and treacherous the road to unity will be.

93166

Statement by Pamela Chinnis, president of the House of Deputies, on appointment policies

Press accounts of my address to the Integrity Convention in July 1993 have led some to suppose that I intend to "stack" 1994 General Convention legislative committees with Integrity members to the exclusion of those holding other points of view. Nothing could be further from the truth, and I want to set the record straight regarding my appointment practices and intentions.

As president of the House of Deputies, I am responsible for appointing lay and clerical members of the interim bodies which study issues and develop policy and program recommendations to bring to each General Convention, and also for appointments of convention deputies to serve on 26 House of Deputies legislative committees which consider those recommendations during the Convention itself. By canon, interim body appointments are generally for six years, with half the membership appointed each triennium--about 200 clergy and lay persons, and about 100 bishops (appointed by the presiding bishop). House of Deputies legislative committee members--more than 500 persons in 1991--serve only during the convention and are appointed in January of convention year.

In fulfilling these appointment responsibilities, I have widely solicited and always welcome suggestions of qualified persons from all quarters of the church. I have given particular attention to identifying competent people from groups which have been previously under-represented in our leadership and decision-making processes, seeking balance in terms of gender, racial/ethnic

identity, geography and ideology. I have received suggestions of persons representing the interests of groups as diverse as Episcopalians United and Integrity, the Episcopal Synod of American and the Episcopal Women's Caucus, National Organization of Episcopalians for Life and the Union of Black Episcopalians. Most of my appointments to the 1991-94 interim bodies were made in the fall of 1991. I sought persons whose interests and expertise were appropriate to the responsibilities of each interim body, and whose diverse perspectives and willingness to work respectfully with those who oppose their views would enrich the work those groups do on behalf of the rest of the church.

It was in this context that I assured the Integrity convention that I do not exclude openly gay and lesbian Episcopalians from consideration for appointments to interim bodies or legislative committees. I asked those present to tell me about the qualifications of deputies I might not know, just as I asked members of the National Network of Episcopal Clergy Association earlier in the summer, and as I encourage members of other groups I meet with to make suggestions for appointments.

It grieves me that some have read this invitation to broader participation as a threat to exclude other groups. I reiterate my welcome of suggestions from all constituencies within the church, and ask your prayers that we may all listen for the voice of the Spirit through the clamor of our public debate.



reviews and resources

93167

Episcopal Church HIV/AIDS resources now available

The poster, resource book and letter from the Presiding Bishop for the Eighth National Day of Prayer for Persons Living with HIV/AIDS, October 10, is now available from Episcopal Parish Resources at (800) 334-7626, ext. 5412. The resource book includes collects and prayers for use on the Day of Prayer and advertising pages for use in local newspapers.

General Convention legislative process to be discussed

The Standing Commission on the Structure of the Church will hold its third and probably final meeting of the triennium at St. Columba Conference Center, Memphis, Tennessee, November 7-9, 1993. The meeting will focus on ways to streamline the legislative process at General Convention, including a proposal to place limitations on the number of resolutions which may be submitted by bishops and deputies, and the requirement of additional endorsers. The outcome of these discussions will be included in the commission's report to the 1994 General Convention. Members of the church are encouraged to submit any comments for consideration by the commission at this meeting. Correspondence may be addressed to Charles M. Crump, chair, Standing Commission on the Structure of the Church, 2110 One Commerce Square, Memphis, Tennessee 38103, telephone (901) 525-1711 or fax (901) 521-0789.

Don't read this notice

Despite several efforts to persuade recipients of the Episcopal News Service to take note of our "new" FAX number (new since late 1991), it appears that many folks do not read the notices--or at least make note of them. Many continue to send FAX messages to an obsolete number. Needless to say, this hinders our efforts at effective and efficient communication. For the record, our current FAX number is 212/ 557-5827.

Photos available in this issue of ENS

1. Painstaking flood relief underway (93157)
2. Dalai Lama addresses world parliament (93159)
3. Grein visits Russian orthodox patriarch (93160)
4. Faith and Order conference wrestles with issues of church unity (93165)

Tentative mailing dates for future ENS releases are October 7 and 21.

